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Still More Errors of the Supreme Court in the Champaign School Case

(Continuation of the discussion of this case in the May and July issues of The Christian Statesman)

The article in the last issue of The Christian Statesman on this subject concluded by showing how the Supreme Court misrepresented Jefferson in his doctrine of the separation of church and state. In applying this interpretation to one of the state's institutions—its public schools—they claim Jefferson's support for their opinions excluding religion from the nation's schools. In this also they erred.

The University of Virginia was established as a State University and continues as such to this day. Jefferson was its founder and its first president. In 1818 the Legislature of Virginia appointed a committee to draft a plan for a state university and to submit a curriculum

Jefferson was made chairman. He prepared the report which contained the following:

"In conformity with the principles of our Constitution, which places all sects of religion on an equal footing, we have proposed no professor of divinity; and the rather as the proofs of the being of God, the Creator, Preserver, and the Ruler of the universe, the author of all the relations of morality, and the laws and obligations these infer, will be within the province of the professor of ethics; to which adding the developments of these moral obligations, of those in which all sects agree, with a knowledge of the languages, Hebrew, Greek and Latin, a basis will be found common to all the sects. Proceeding thus far without offense to the Constitution, we have thought it proper at this point to let every sect provide as they think fittest, the means of further instruction in their own particular tenets."

How could Jefferson have made it plainer than in these words, that the separation of church and state did not mean to him a secular, religionless state, or that he meant thereby to exclude religion from public education?

The Legislature adopted the report as submitted and appointed a committee to set up the university and made Jefferson its chairman. He proceeded to do this. He was chosen Rector, that is president and manager. He planned and supervised the erection of the buildings. He chose the motto of the university, "Ye shall know the truth, and the truth shall make you free," the words of Jesus. One of the buildings was for a chapel and library.

The library was t have the writings "of the most respected authorities of every sect." The different sects were invited to build schools for the training of ministers on the confines, or even on the grounds, and such students would have all the privileges of the universtiy free, "to make the general religion a religion of peace, reason and morality."

All students were to attend chapel daily. When the University was opened in 1825, prayers were held every evening in the chapel and religious services were held twice each Lord's Day led by ministers of different sects. What of the regular curriculum of studies? They included lectures given each term on religious and Scriptural subjects—Bible History, Life of Christ, Life of St. Paul, etc., with sectarian matters omitted. Ethics with religious sanctions were included. "Courses of ethical lectures were to be given at regular intervals for the education of students in those moral obligations in which all sects agree. All this and more under Jefferson's leadership.

Notwithstanding the Court claims Jefferson's support for excluding religion from the nations schools when it is as clear as sunlight that what he meant to exclude and did exclude was sectarianism, not religion. Just how anyone can see in the curriculum of Jefferson's university, and the religious exercises carried forward on university property and under university control "a wall of separation" between church and state that must be kept "high and impregnable" keeping religion out of the schools and the state is beyond our understanding.

The Court Misrepresents Horace Mann

Justice Frankfurter in his opinion concurred in by three other Justices failing to make and distinction between sectarianism and religion, also claims Horace Mann as a leader in excluding religion from the public schools.

Horace Mann was the father of our American public school system. No other person did as much as he in establishing our public schools and determining their character.

In 1937, he became Secretary of the Massachusetts State Board of Education, a position he held for twelve years.

Instead of opposing religion in the schools, he was one of the strongest advocates of religion in the schools the nation has ever had but it was non-sectarian religion he advocated with sectarianism strictly excluded.

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THE COURT MISREPRESENTS HORACE MANN

He found the Bible being gradually dropped from the schools and labored successfully to have it restored. He made annual reports each year to the Board of Education. In three of these lengthy reports he gave large space to the subject of religion. We quote from the 1847 report: "The use of the Bible in the schools is not expressly enjoined by law, but both its letter and spirit are consonant with its use, and, as a matter of fact, I suppose there is not at the present time a single town in the Commonwealth in whose schools it is not read."

In his final report he devoted 35 pages to moral and religious instruction in the schools. In this report he says:

"Moral education is a primal necessity of social existence. The grand result in morals . . . can never be obtained without religion, and no community will ever be religious without a religious education . . . Had the Board required me to exclude either the Bible, or religious instruction from the schools, I certainly should have given them the earliest opportunity to appoint my successor."

In 1827 Massachusetts enacted a law forbidding the use of public school funds to purchase books "calculated to favor any particular sect or tenet." Certain financial interests sought to get sectarian books they were interested in into school libraries. Horace Mann opposed them and incurred their bitter enmity. In enforcing this law he said:

"Such vast good may be accomplished by a union of effort on points on which we agree, that it seems little better than suicidal to fasten attention on those on which we differ" . . . "The religion of heaven shall be taught to the children while the creeds of men shall be postponed."

What could be plainer than that Horace Mann opposed sectarianism in our public schools but that he was an earnest advocate of the use of the Bible and of nonsectarian religious instruction in the schools.

If the Supreme Court wants to rule for a secular state and a secular system of public education, let them do it on their own authority and not on the authority of the founder of religious liberty and the separation of church and state in America and of the founder of our American public schools. They have no right to misrepresent these men.

Unrestricted Application

If the Court's pronouncements in this case as to what is involved in our American doctrine of the separation of Church and State had been restricted to the field of public education, it would have a far-reaching effect. But no such limitation is placed upon it.

It is given a universal application. It means, they say, the exclusion of religion from the State. This brings it into direct conflict with many well established customs and practices in our national life, which if eliminated would profoundly and disastrously affect our national life. Let us consider some of these.

The Place of the Oath in our National Life

The American people in devising their form of government have chosen to make extensive use of the oath, as the safeguard of many of the important interests of society. With the exception of treasurers, who furnish bond, we require no other bond or guarantee that public officials, from the highest to the lowest, will perform faithfully the duties of their office.

In our Courts of Justice where the most precious interests are constantly drawn into controversy, we suspend these interests on the efficacy of the oath as a means of searching the minds of witnesses. The word "juror" means literally to swear. Even the soldier cannot put on the uniform of his country or lift his hand to defend its flag, until he has taken the military oath.

But the administration of the oath is a strictly religious act. The oath is an appeal to God as witness and judge to deal with him who takes the obligation according as he speaks truly or deals faithfully in the matter to which the oath relates. For a person who doesn't believe in God, the oath is meaningless and useless. Vashti McCollum, the avowed atheist in this school case, might as well be sworn by a cornstalk as by Almighty God, for she doesn't believe in the existence of God. Consequently a non-existent God could no more call her to account for faithlessness in meeting the obligation of her oath, than a cornstalk. The efficacy of the oath is dependent entirely on the knowledge and conviction of the oath-taker.

Washington, in his Farewell Address, stressed this very point. He said:

> "Where is the security for life, property, or reputation, if the sense of religious obligation should desert the oaths which are the instruments of investigation in our courts of justice?"

Whenever the oath is administered to a public official or to jurors or witnesses in our Courts, the administrator polevaults over that high wall, which according to the Supreme Court, separates not only the Church, but religion as well from the State, lands in the field of religion, picks up the oath and polevaults back again over this wall which must be kept "high and impregnable" into the realm of the State and performs the religious act of administrating the oath to officials and citizens of the State.

All this, according to the declaration of the Supreme Court, is prohibited by the First Amendment to the Constitution. Did not the members of the Supreme Court who made this pronouncement, take the oath when they were inducted into office? Were they not violating their own interpretation of the Constitution in so doing? Should they not have refused to take the prescribed oath on the ground that it was prohibited by the Constitution they were sworn to uphold?

Religion in our Prisons

What of religion in our prisons and reformatory institutions which is required by law?

The Illinois prison law reads:

> "It shall be the duty of the chaplains to perform religious services in the penitentiaries to attend to the spiritual wants of the convicts, to visit the convicts in their cells for the purpose of giving them moral and religious instruction, and to furnish at the expense of the State, a Bible to each convict."

The Michigan law is the same. What is true of these states is in general true throughout the nation—Bible provided, with or without law and chaplains by the State to give moral and religious instruction. In some states, prison convicts are required to attend church on the Lord's Day.

This certainly is religion within the State. Does the Supreme Court mean that it shall be discontinued?

Religion in our Armed Forces

What of the large place religion has in the armed forces of the nation; required by law, provided by the State, and paid for from state funds? On this point we quote from Justice Reed, the one dissenting Justice in the Champaign School case. In his dissenting opinion he said:

> "The armed forces have commissioned chaplains from early days. They conduct the public services in accordance with the liturgical require-

ments of their respective faiths, ashore and afloat, employing for the purpose, property belonging to the United States and dedicated to the services of religion.

Under the servicemen's Readjustment Act of 1944, eligible veterans may receive training at government expense for the ministry of denominational schools."

"In the United States Naval Academy School, wholly supported and completely controlled by the Federal Government, there are a number of religious activities. Chaplains are attached to both schools. Attendance at church services on Sunday is compulsory at both Military and Naval Academies. At West Point the Protestant services are held in the Cadet Chapel, the Catholic in the Catholic Chapel, and the Jewish in the Old Cadet Chapel: at Annapolis only Protestant services are held on the reservation. The midshipmen of other religious persuasions attend the churches of the City of Annapolis. These facts indicate that both schools since their earliest beginnings have maintained and enforced a pattern of participation in formal worship."

Under this ruling of the Supreme Court must all this be discontinued?

Prayers in Congress and State Legislatures

And what about prayers in Congress and the Legislatures of our States? Chaplains are chosen both by the Senate and House of Representatives of Congress, which open the daily sessions with prayer. They are paid from public funds. What of the recent National Republican and Democratic Conventions, the daily sessions of which, according to established custom, were opened with prayer? And what of the late President Roosevelt, who in the darkest days of the Second World War, on a nation-wide radio hookup, led the entire nation in prayer asking for the aid and blessing of Almighty God upon our nation and our armed forces in the war we were waging for the liberty and freedom of mankind?

Lincoln's Proclamation

Did Abraham Lincoln perform an illegal and unconstitutional act when in the darkest days of the Civil War, responding to a request from the Senate of the United States, he issued a Proclamation calling upon the people of the nation to observe April 30, 1863, as a day of national humiliation, fasting and prayer? In that proclamation Lincoln said:

"It is the duty of nations, as well as of men, to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth announced in the Holy Scriptures, and proven by all history, that those nations only are blessed whose God is the Lord."

According to the Supreme Court this was bad for religion and bad for the State.

Religious Acknowledgements in State Constitutions

What of the Constitutions of our States, forty-two of which contain some form of acknowledgement of God in their preambles, such as, "Invoking the favor and guidance of Almighty God," "implore the aid and direction of the Sovereign Ruler of the Universe," "the Author of all good government," "The Sovereign Ruler of Nations," "gratitude to God for the blessings of civil and religious liberty" and for the right of worshipping the Creator according to the dictates of conscience?"

Religion in the Declaration of Independence

What of religion in the Declaration of Independence with its reference in the opening paragraph to "the laws of Nature's God," with its declaration that "all men are endowed by their Creator, with certain inalienable rights; that among these are life, liberty and the pursuit of happiness," with its "appeal to the Supreme Judge of the World for the rectitude of our intentions," and its declaration of "a firm reliance on the protection of Divine Providence in support of this declaration?" Must these religious declarations be expunged? Must the basic document on which our forefathers founded this nation be made a God-less, atheistic document, to accord with the Supreme Court's interpretation of the First Amendment?

What does the Court think to do by this Decision?

Does the Supreme Court think that by this decision with its supporting declarations they can change the character of this nation and its government so radically as not to exclude all religion from the nation's schools (close the nation's schoolhouse door in the face of God) but to uproot everything that is religious in the entire life of our nation and government? Do they think that the millions of Christian and religious citizens of this country are going guilty to submit to a decision which if carried to its logical conclusions would bainsh every Christian feature of our national life and make of the nation our forefathers founded a religionless, atheistic nation?

If so we think they are sadly mistaken. The Supreme Court is not sovereign in this nation. The people (under God) are sovereign and they will find a way of exercising their sovereignity that will change this decision. The Supreme Court is not infallible. It has made mistakes before, and it has later had the good sense and courage to correct them.

We predict it will do so in this case.

The Dred Scot Case

Long ago, in the days before the Civil War, when slavery was a burning issue, the Supreme Court took it upon themselves to attempt to settle this issue.

The Dred Scot Case, that of a negro in the slave State of Missouri, whose owner had taken him to a free state then back to Missouri, went into the State Court suing for his freedom. The case went up to the Supreme Court of the United States. All it was asked to rule on was jurisdiction but Chief Justice Taney went out of his way to declare the Missouri Compromise Act of 1820, which gave Congress the right to vote on whether a new state coming into the Union would be slave or free, to be unconstitutional, thinking thereby to settle the issue of slavery. Instead it raised a storm of opposition, intensified the controversy and helped to bring on the Civil War.

Lincoln said of this decision:

"Somebody has to reverse this decision and we mean to reverse it. If the policy of the government upon vital questions effecting the whole people is to be irrevocably fixed by decisions of the Supreme Court in ordinary litigation between parties in personal actions, the people will have ceased to be their own rulers, having to that extent practically resigned their government into the hands of that eminent tribunal. Why should there not be a patient confidence in the ultimate justice of the people? Is there any better or equal hope in this world?"

Lincoln minced no words when he wrote of the Supreme Court's decision in the Dred Scot Case that it "diluted the doctrine of popular sovereignty as thin as homeopathic soup made by boiling the shadow of a pigeon that had starved to death."

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FROM FAR-OFF AUSTRALIA

The fight against the liquor traffic is world-wide. From far off Australia we receive, on exchange, *The Clarion Call,* official organ of the Victorian Local Option Alliance. On the front page of the May, 1948 issue it strikes a solar plexus blow at the heart of this liquor problem in one of the best statements we have ever read or heard on what alcohol is and does. We pass it on to the readers of *The Christian Statesman* with the recommendation they make good use of it.

ALCOHOL A POISON—DECLARES DR. TIFFANY

"Alcohol is a brain poison. It is as much a poison as arsenic, strychnine, sulphuric acid, prussic acid and corrosive sublimate. The maker of alcohol makes poison, the seller sells poison, the drinker drinks poison, and to die drunk is to die poisoned. A vote to license the sale of alcoholic beverages is a vote to sell poison. Each poison likes some part of the body above all others. Lead goes to the wrist, mercury to the mouth, maganese to the liver, arsenic to the stomach and intestines, strychnine to the spinal cord, and alcohol to the brain. Chemically, alcohol is a poison, socially it is a criminal, economically a wastrel, politically a corruptionist, spiritually a destroyer, pathologically a depressant, and psychologically a blighter of the finest and most sensitive intellectual capacities; invariably it makes people inferior and has no more place in the home than dynamite."

THE DISORDER OF SOCIETY

The following is from "The World Council Courier," organ of the World Council of Churches. It is one of a series of articles to be presented to the World Council of Churches which met in Amsterdam, Holland on August 22, 1948 by the Study Commissions of the Council under the general theme, "Man's Disorder and God's Design."

"We wait for light, but behold darkness; for brightness, but we walk in the darkness . . . and judgment is turned backward, and justice standeth afar off: for truth is fallen in the street and equity cannot enter." (Isaiah 59:9,14)

This ancient passage is an accurate picture of the social scene in large areas of the world. Even in the more fortunate countries there is bewilderment, cynicism and paralyzing fear. The roots of the disorder of society must be found if we are to bring order out of chaos. European culture, of which we are the heirs, developed upon the foundations of Christianity and reason. Now we see Europe's civilization disintegrating and with it our own, because in the last few decades economic, political and social forces have developed independent of

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AN UNIQUE CLUB

By The Editor

An unique organization, I had almost said institution, is the Tuesday Noon Club for Business Men of the First Presbyterian Church of Pittsburgh, Pa., of which Dr. Clarence Edward Macartney is the minister. It was organized eighteen years ago with a membership of twelve and has grown through the years until it now has a membership of more than 2,000.

Dr. C. E. Macartney, D.D.

Unlike most "Club" organizations its purpose is distinctively Christian. As stated on its membership card its purpose is:

To witness to the saving power of Christ.

To provide a place of spiritual fellowship for men in the midst of a busy week.

To grasp an opportunity to win friends and fellow-workers to Christ.

Membership is open to all who attend its meetings. There are no membership dues or collections.

The meeting of the Club on Tuesday of each week, except during the summer months, is in the First Presbyterian Church at the noon hour from 12:25 until 12:50 o'clock. For the convenience of those attending the meetings lunch (at a very reasonable rate) is served in the cafeteria of the church. The service opens with a brief service of song led by the assistant to the pastor of the church. Following this a choir of some 20 or more members, selected from the membership of the Club, sings, usually two numbers. This is followed by a brief Gospel message and the service is closed with prayer and the benediction. Excepting the first eighteen months of the club's organization, this message has been given by Dr. Macartney, the pastor of the church.

While the inspiring singing and the Christian fellowship the meeting affords has had something to do with the growth of the organization and the increase in attendance through the years, we believe the chief factor has been the messages given by Dr. Macartney. They are Scriptural, evangelical, practical. Dr. Macartney honors the Word of God, proclaims, expounds and applies it to lives of his hearers, relying on the Holy Spirit to make it effective. There is nothing sensational in his preaching. It is just the plain message of the Gospel delivered with deliberation and conviction.

The writer once heard President Woodrow Wilson deliver an address in Pittsburgh—he believes it was in this First Presbyterian Church—in which he spoke of two theories people had about how to get people to attend church services. One theory was to make your service entertaining and people will come for the entertainment and when you get them there, give them some Gospel truth. The other was to make the service of such character, that the word will go out that this is the place where "life is dispensed." This will draw more people to the church service than entertainment. President Wilson expressed his belief in the latter theory.

This is the explanation of the continued life and phenominal growth of this organization and these services through almost two decades.

The average weekly attendance is now about 600. These men represent about 600 churches and 31 denominations and some 40 to 50 lines of business and professions.

E. C. McCabe, an elder in the congregation has been the faithful and efficient secretary of the club, ever since

FIELD WORKER ADDED TO THE STAFF

William E. Black

The Board of Directors at the recent meeting in Pittsburgh invited Mr. William E. Black of Ambridge to serve as Field Director on a part time basis. He will assist Dr. Martin in the routine work of the office and will be given direct responsibility for broadening the activities of the Association throughout Western Pennsylvania.

Mr. Black began his work in September by launching the enlarged program of the Beaver County Branch of the National Reform Association. The details of this aggressive campaign of education appear on page six in this issue of The Statesman. The new Field Director has been a resident of Beaver County throughout the past twenty years and is widely known as a leader in religious work and moral reform. He is an elder in the Presbyterian Church of Ambridge, and served as Vice Moderator of the Presbytery of Beaver. He is also Superintendent of the Sunday School of that church and for the past six years has been President of the Tenth District of the Beaver County Sabbath School Association.

He was one of the speakers at the State Sabbath School Association in Scranton last year and has led many conferences on Sabbath School work in Beaver County. His wide range of acquaintances among religious leaders and his zeal in Christian service form a splendid background for his new work with the National Reform Association.

Mr. Black is a native of Scotland and retains his early love of the Sabbath and his appreciation of the value of the Sabbath Day in the life of the community and the nation. By profession he is an insurance salesman. Formerly he had been employed as a foreman of the American Bridge Company and as a newspaper reporter and court stenographer.

The new Director has entered upon his work in Beaver County with contagious enthusiasm and with an unwavering faith in the effectiveness of a properly planned program of community education. He believes that young people are ready to respond to a challenge of service and is planning a series of temperance rallies in each of the ten Sunday School districts throughout the county, using as the speakers young men from Geneva College whom he will help to train in presenting effectively a temperance message.

He also sees great possibilities in the new four-color leaflet which our Association is pioneering in house-to-house distribution of temperance literature. He plans to contact all of the ministers' associations throughout western Pennsylvania to suggest a practical plan of door-to-door distribution in order that everyone, not merely church members, can be reached with a temperance message visualizing both the human and financial cost of the rapidly expanding liquor traffic. He will be available for messages on various phases of the work of our Association and will help to organize community and county-wide rallies.

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its organization. His work in publicising the meetings especially in making personal calls and extending an invitation to the business men is a factor in the club's growth worthy of mention.

We urge all male readers who live in Pittsburgh or in the vicinity, who possibly can, to join this Club and attend its meetings.

Results if this Decision is Allowed to Stand

(Continued from Page 3)

1. America's greatest peril is not Communism or Fascism but secularism. This decision and its supporting opinions, if allowed to stand, excluding the Bible and religion from our public schools, will greatly increase this peril. A secular system of public education will secularize American life faster than our churches can Christianize it.
2. The breaking down of our public schools, established to prepare American youth for the duties and responsibilities of citizenship would be a national disaster. This will result if this decision stands. Parochial schools are rivals of our public schools. The Bishops of the Roman Catholic Church, strongly insist upon Catholic parents sending their children to their own Catholic schools, instead of the public schools. Already about one-half of Catholic children are in parochial schools, the remaining half in our public schools. The main argument they bring to bear upon Catholic parents is that the public schools are Godless. This decision will make them really and truly Godless. This decision will make and give these authorities a stronger appeal that will result in a further withdrawal of Catholic youth from our public schools.

   A few protestant denominations—the Christian Reformed and Seventh-Day Adventist Churches—have established their own parochial schools and urge their children to attend these schools. Since this decision other Protestants, are urging the establishment of Christian schools and the withdrawal of their children from the public (Godless) schools. Millions of Christian parents will not turn over the education of their children to schools that are Godless.
3. This decision will encourage the atheistic element in our population to bring other cases into our courts to eliminate all the Christian customs and features in every realm of our national life, making of us a Godless, atheistic nation.

To prevent these and other disastrous results is a patriotic and Christian duty. To this end The National Reform Association and The Christian Statesman, its official organ, will put forth its best efforts.

Beaver County Branch Launches An Aggressive Program

A backward glance over another year's service and a bold plunge into a more aggressive program for the ensuing year highlighted the annual meeting of the members of the Executive Committee of the Beaver County branch of the National Reform Association in the home of the Vice President, Mr. W. A. Bliss, in Beaver.

This branch has been organized for several years and enlists the cooperation of religious leaders from most of the communities throughout the county. The president for the past three years has been Mr. Davidson, Superintendent of the Beaver County Schools.

Among the achievements of the past year the following have been outstanding:

(1) Prepared, published and distributed largely from house to house 25,000 copies of liquor leaflet printed in colors. Cost not far from $500.00.

(2) Participated in the local option elections on the liquor issue in five municipalities of the county. Towns: New Galilee and Eastvale. Townships: Big Beaver, New Sewickley and Borough. Furnished literature used in these campaigns, the printing of which cost us over $100.

(3) Brought Sam Morris to Beaver County for county-wide meeting last September in Beaver. Great meeting with representative attendance of probably 400. Held annual county-wide rally about a year ago also in Beaver.

(4) Greatest victory in Beaver County this past year was the reversal of the Beaver County Court's interpretation of the Quota Law. The Court heretofore ruled that clubs are not included under the Quota and as a result had been reversing the refusal of the Pennsylvania Liquor Control Board in turning down club licenses and granting these licenses to Beaver County clubs until the number increased to 104.

In the big fight over the Beaver Falls American Legion case in which our County Branch took the lead and with reference to which we published and circulated 10,000 copies of four leaflets bearing on the case. (Printing alone cost $289.56.) These gave publicity to this case throughout the entire county and sensitized the thinking of leaders in various organizations.

This spring three club licenses were before the court. Our Association was quick to enlist the cooperation of the various ministers' associations, the Grange, the county Sunday School Association, the Christian Endeavor, and local churches. Strong protests were presented to the court and were courteously received by the two county judges who considered the whole matter of the purpose of the liquor quota act. Well prepared briefs were presented by two lawyers who are members of our Association.

The forces of temperance were encouraged by the resulting decision of the Beaver County Court that it was the purpose of the Pennsylvania Legislature to include clubs in the Liquor Quota Law and so the judges refused to grant any additional club licenses in the county. Thus the Beaver County Court reversed its previous ruling on the club issue.

(5) In response to our request four Geneva College students formed a team to discuss the liquor issue throughout the county. They have already addressed several meetings and are prepared to address many more during the next college year.

(6) We have furnished some literature throughout the year to churches and Bible schools for use in connection with Temperance Day observance.

These successes of the past year encouraged the Beaver County Branch to launch a more vigorous program stressing the values of proper education on different moral issues confronting the county.

It is a source of gratitude to the Association to have been able to secure the part-time services of Mr. William E. Black to help carry forward the program as outlined.

It is the hope of the Association to prepare and distribute in every home in the county a strikingly written four-color pamphlet to present the temperance cause at rallies in every community of the county to keep Sunday School teachers and superintendents informed regarding good and bad bills which will be presented to the State Legislature in January, and to make available for distribution each quarter in every Sunday School some up-to-date temperance literature. Another new objective of the Association will be the development of accurate understanding of the possible results of the last decision of the Supreme Court in the Champaign School Case. For this purpose 500 new subscribers to the Statesman will be solicited.

Eight Point Program

The new eight-point program for the year is as follows:

We plan to—

1. Publish and distribute (from house to house as far as possible) 25,000 copies of a new 1947 liquor leaflet in colors visualizing the enormous cost of liquor in terms of money and character.

2. Furnish up-to-date and appropriate literature to the churches and Sabbath Schools of the county for use on Temperance Sabbaths and to suggest action on liquor issues.

3. Develop an informed public opinion so as to refute the fallacies of the recent U. S. Supreme Court decision in the Champaign, Illinois school case which imperils all religious activity in our public schools by

   (a) Sale of 50 copies of our book, "God in Our Public Schools."

   (b) Distributing in pamphlet form an evaluation of the probable results of this unfortunate decision.

4. Give information to county leaders and to suggest the proper action to defeat bad bills that will be introduced into the Pennsylvania Legislature when it meets next January—bills on liquor, gambling, the Sabbath, etc.

5. Organize an extensive speaking campaign against liquor and other moral issues using a Geneva College team of young men as well as prominent leaders in the county.

6. Assist communities in local option elections on the liquor issue.

7. Purchase time on the Beaver Falls radio for a brief message on moral issues.

8. Secure 500 new readers of The Christian Statesman throughout the county.

To carry forward the above 8-point program at least $2,000 will be needed as follows:

1—25,000 copies of liquor leaflets	$ 500.00
2—500 copies of The Christian Statesman	200.00
3—50 copies of "God in Our Public Schools" and brochure	100.00
4—Literature for Temperance Sabbaths	100.00
5—50 messages in county	250.00
6—Legislative work	50.00
7—Local option elections	
8—Part-time assistance in promotion	300.00
9—Radio	500.00
	$2,000.00

THE ATTITUDE OF JESUS TOWARD THE SABBATH

R. H. MARTIN

(The following article is taken from Dr. Martin's book, "Six Studies on the Day." It and the article that will follow in the November issue of The Christian Statesman is the chapter in the book entitled—"The Day —Jesus' Attitude Toward It.")

> Jesus said unto them, the Sabbath was made for man, not man for the Sabbath: so that the Son of man is Lord even of the Sabbath.
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> —Mark 2:27, 28.

For all who want to know how the Sabbath should be observed the attitude of Jesus toward the day is of first importance. All true Christians accept Jesus as the final authority on all matters concerning which he spoke. He spoke on this question of Sabbath-keeping. If we can correctly interpret his teaching we will know how his day should be observed.

Jesus taught what true Sabbath-keeping is for all time to come (a) by what he did on the Sabbath and (b) by what he said about it. The Sabbath deeds and savings of Jesus are recorded in the Gospels and when studied *in their proper setting,* furnish us with the ideal Sabbath, with the true standard of Sabbath-keeping.

How do the Gospels present Jesus in his attitude toward the Sabbath?

I. The Gospels Present Jesus as Lord of This Institution

"The Son of man is Lord even of the Sabbath." In these words Jesus claims for himself lordship over this day. Lord means ruler. Thus Jesus asserts his supremacy over the Sabbath, his right to declare what it is for, to interpret the Sabbath law, to declare what may be done and what may not be done on his day, to correct misunderstandings and abuses of the day, and to make needed changes in the Sabbath of Judaism to fit it into the New Dispensation.

In claiming for himself final authority over the Sabbath he is denying that authority to any other—to any Church, any Legislature or Court, any lord of industry, motion picture magnate, or sportsman.

We make much of the lordship of Jesus over the individual life. He is the lord of your life, lord of my life. We stress his lordship over the family. On the walls of many homes hangs this motto, "Christ is Head of this House." We emphasize his lordship over the church. He is King and Head of the church. There are those who make much of his lordship over the state. He is King of Kings and Lord of Lords, Governor among the nations. But little is made of his lordship over the Sabbath. Jesus made much of it. He asserted it when its assertion awakened a storm of opposition. To the religious leaders of the Jews, he could have made no higher claim. The Sabbath was the corner-stone of the Jewish religion. It had become the most distinctive and passionately reverenced of all the ordinances that separated the Jew from the Gentile. The most sacred things of their religion—circumcision, sacrifices, worship —where associated with it. To claim lordship over the other days of the week, over the secular labor and business of men, would have been a high claim. But to claim lordship over the Sabbath—there could be no higher claim. To these Jews it was equivalent to an assertion of his Messiaship and Divinity—of his lordship *over all.* This is the significance of his use of the little word "even" —"The Son of man is Lord *even* of the Sabbath."

II. The Gospels Present Jesus Recovering the Sabbath from the Perversions and Abuses that Characterized its Observance by the Jews of his day.

Throughout his ministry there was a conflict between Jesus and the religious leaders of the Jews regarding the Sabbath. He drove roughshod over many of their multitudinous regulations and prohibitions regarding Sabbath-keeping. This more than anything else, excepting his assertion of his Deity, led to the break between him and these leaders, and to their final rejection of him. These Jewish standards and customs of Sabbath-keeping must be understood if we are to interpret correctly Jesus' attitude toward the day.

Jewish Standards of Sabbath-Keeping in Christ's Day

In the estimate of the religious leaders of the Jews there was no higher expression of loyalty to God and the Jewish religion than proper Sabbath-keeping, and no greater sin than its desecration. The Jews believed that when God gave Moses the written law on Mt. Sinai, he also gave him an oral law interpreting the former. The oral law was held in equal reverence with the written law. In later Judaism, when the spirit of legalism came to dominate their religion, this oral law was greatly developed by the Scribes, especially in regulations regarding the Sabbath. Thirty-nine general classes of actions were prohibited, such as, sowing, reaping, threshing, kindling and extinguishing fire, carrying from one property to another. Each of these in turn was endlessly elaborated. A few of these follow:

Kindling and extinguishing fire were violations of this Sabbath law. Therefore, the Jews cooked their Sabbath meals before sundown Friday evening, when their Sabbath began. If a Jew's house caught fire on the Sabbath, he could not put it out. He could, however, carry some things out of the burning house—the sacred Scriptures, enough food for three meals, and as many pieces of clothing as he could put on at one time.

No burden could be borne on the Sabbath. Water might not be carried to a thirsty beast but the beast could be led to the watering trough. Sandals with nails might not be worn on the Sabbath for carrying the nails would be bearing a burden. False teeth might not be worn on the Sabbath. A sheaf of wheat might not be carried, but if it was placed upon a spoon it could be, for this would be carrying only the spoon.

No work might be done on the Sabbath. Therefore, in war the Jews would not defend themselves on the Sabbath. Their enemies often attacked and slaughtered them on this day. Therefore, ministering to the sick and suffering on the Sabbath (secular labor) was a flagrant violation of their Sabbath law. If a Jew had the toothache on the Sabbath he had to let it ache; if he broke his leg, it could not be set until the Sabbath sun went down.

In the light of an all but infinite number of such petty and absurd regulations and prohibitions, we should study the attitude of Jesus toward the Sabbath.

What Jesus Did on the Sabbath

He kept the Sabbath inviolate, kept the Fourth Commandment perfectly, as he kept the First, the Seventh —all the Commandments—perfectly.

First. In his observance of the day he gave the first place to worship and religious instruction.

Regular attendance on the Sabbath services of public worship and religious instruction was Jesus' custom as a child and youth. This custom he continued from the beginning to the close of his ministry. Near the beginning of his ministry we read,

"And he came to Nazareth, where he had been brought up: and he entered, *as his custom was,* into the synagogue on the Sabbath day and stood up to read."

Study the record of this remarkable Sabbath service at which Jesus worshiped, read, expounded and applied the Scriptures, found in Luke 4:16-30. From Nazareth he went "to Capernaum, and taught them on the Sabbath day"—Luke 4:31. "And it came to pass on another Sabbath, that he entered into the synagogue and taught" —Luke 6:6; and so on throughout his ministry. Near its close we read once more, "And he was teaching in one of the synagogues on the Sabbath day"—Luke 13:10. Jesus never neglected the service of public worship on the Sabbath. Busy as he was yet never did he fail to observe the day of worship. This custom of Jesus in giving the supreme place to worship and religious instruction is a living, speaking law for us.

Second. Jesus gave time in his Sabbaths to social fellowship with others, dining and conversing with them about the things of his Kingdom.

He accepted an invitation to dinner on the Sabbath at the home of one of the chief Pharisees at which other guests were present.

"And it came to pass, when he went into the house of one of the rulers of the Pharisees on a Sabbath to eat bread, that they were watching him."

Read the story of what took place at this dinner—Luke 14:1-24. Luke does not give the menu nor does he tell whether the wives of the prominent guests wore silks imported from Damascus or homespun. He reports in detail the conversation.

Nothwithstanding their extreme strictness in the keeping of the Sabbath, to the Jews it was a day of joy and rejoicing, a festal day. They had their best meals on this day.

Neither was the Sabbath to Jesus a day for fasting. On more than one occasion, according to the Gospel record, he accepted invitations to these Sabbath dinners of the Jews. But Jesus ate to live and never lived to eat. Follow this rule and you will not go far wrong on your Sabbath meals. We are certain Jesus would have regard for those who prepare these Sabbath meals, especially if they are servants. The Fourth Commandment makes specific mention of servants. With Jesus the Sabbath was a day of joy and rejoicing, a day of good fellowship with others.

But in what did this fellowship consist? What did they talk about at this Sabbath dinner? Not the latest reports from the Jerusalem stock market, not Friday's ball game between the tribes of Judah and Benjamin, nor the golf tournament between the schools of Hillel and Shammai. The *conversation was about the things of the Kingdom of God.* On this occasion Jesus had a message (a) for the guests. When he saw how the Joneses and the Smiths sought out the seats of honor he said, when you are invited to another dinner take the seat at foot of the table and you may be asked up higher —Luke 14:7-11. (b) For his host. When you have another dinner don't invite the Jonesses and the Smiths but the "poor, the maimed, the lame, the blind" who cannot invite you to a dinner. (c) When one of the guests broke into the conversation with "Blessed is he that shall eat bread in the Kingdom of God," Jesus replied with the matchless parable of the Great Supper—Luke 14:15-24.

Jesus set up a standard for us to follow in our social fellowship on the Lord's day. His religious instruction on the Sabbath was not confined to church services. Throughout the day, whenever he came into contact with others he conversed with them, not about secular things, but about the high and holy things in his Kingdom. If we were to follow the example of Jesus in our fellowships on the Lord's day it would add greatly to our spiritual enrichment and to the advancement of Christ's Kingdom.

(Concluded in the November issue)

THE DISORDER OF SOCIETY

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these traditional values and without any regard for each other. Note some of these characteristics of our present day:

(A) "Things are in the saddle and ride mankind." Mechanistic judgments have more and more taken the place of moral and spiritual values.

(B) There has been such an extension of the function and power of the State that even in countries where there is no authoritarian, or state-socialist doctrine, the power of the state so increases that basic liberties of men disappear. Society tends to become *totalitarian.*

(C) There is a titanic struggle between political and economic power in a world where *things* and *property* count for so much. It is possible to have virtual slavery, through economic power, while enjoying theoretical political power.

Should the Church be concerned with this disorder of society? There was once considerable debate on that subject. Advocates of the "social gospel" were told that the Church should be concerned only with the inner life and the destiny of the individual soul. In the face of what World War II taught us, that position has had to be largely abandoned. It has become clear that *Christ is the Lord of all life, public as well as private.* There is not yet agreement as to just how the Church should discharge its obligation to be the "conscience of the State" and the "guardian of society" but there is general acknowledgment that the disorders of society, as well as disordered lives, *are* the Church's business.

The Church is itself involved in the disorder of society. It reflects, all too often, prevailing social attitudes. There are carial distinctions, and social ones as well, and they are sometimes a greater bar to unity than theological considerations! The Church has surrendered to secular organizations ministries which it formerly exercised. Once in our American scene the Church was the center of the common life of every village and town. Now it is too often pushed off in the corner. Most serious of all, the Church has abandoned what Prof. Ellul of Bordeaux has called its "mission of permanent revolution" only to have it fall into the hands of political parties. If the Church is to be concerned with the establishing of the order of God in the world, this must mean *constant change* in society to bring it evermore within the conformity of His will. Instead, the Church has contented itself with the "established order of things.'

The Church cannot lead the world to repentance and regeneration until its own house is in order. What is needed is a re-Christianizing of Christendom! The forthcoming Assembly at Amsterdam must study and pray to the end that the Church, under God, may be the center around which all the values of life can be integrated. "The Church's call to the world is a call to the recovery of both holiness and wholeness. Having lost its reverence for the Divine Holiness, the world has lost its wholeness."